

# THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST

WOMAN'S MISSIONARY SOCIETY

BOSTON

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# The \*\* Missionary \*\* Helper.

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*The field is the world.* A railroad is now being constructed in Africa which will bridge two hundred miles of cataract. Will it become the servant of God or of Satan? . . . Some of the opium dens in California accommodate not far from 1,000 smokers each. Nearly all of them are connected with dens of social infamy. Christian England is largely responsible for the curse which the opium habit has become to the Chinese.

. . . Mary Clement Leavitt, the round-the-world-missionary of the W. C. T. U., is now in Africa, forming Unions and studying the country preparatory to future work. . . . The Czar promises strict investigation into the reported wrongs in Siberia, and that measures for relief shall be adopted. . . . There is much suffering at Tokio and other cities in Japan on account of the failure of the rice crop. One nobleman is feeding a thousand per day at his own expense. . . . Stanley reports having found a race of blacks during his last African expedition, the Wanoumas, who are European in type. They appear to have descended from the ancient Ethiopians, have never intermingled by marriage with other tribes, and are very intelligent.

. . . The disintegration of Hinduism is admitted by thoughtful people in India. The work in and around Calcutta plainly shows this. A pamphlet has recently been published there of which the following is a summary: "The life-blood

of our society is fast ebbing away, owing chiefly to the influence of Christianity. As the result of national apathy, Christian missions are in a fair way of accomplishing their object, by slowly changing our ideas with regard to our moral, social, and domestic life. The systematic efforts of these bodies, unless counteracted, will cause a mighty collapse at no distant date. Access is now obtained to our households by female emissaries, and our little girls in school are taught absurd Bible stories and to believe in Jesus. It is impossible to hold our own if we do not, in determined opposition, rise up as one man."

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#### CUT OFF THE ENEMY'S SUPPLIES.

THE relation between temperance and missions is so intimate that our exchanges that formerly never referred to the subject are now led by the logic of events to often consider the great obstacle which the liquor evil places in the path of the onward progress of the Gospel.

In war, wise generals aim to cut off their enemies' supplies. In the war between good and evil in which God's children are engaged, they should be equally wise. There is nothing that develops the power of evil over human souls like alcoholic beverages, nothing that enslaves the moral forces and renders them difficult to be influenced by Gospel truth like liquor benumbers. Surely it would be extreme blindness and inexcusable negligence for us to go on with our war against evil in the way of converting the heathen, and not attempt to cut off the enemy's recruits by stopping the sale and use of intoxicating liquors in our own and foreign lands.

The quickness with which the liquor power hastened with helps and supplies to the enemy of all souls in the Congo valley and other parts of Africa, is attracting the general attention of the Christian world. Says *The Lutheran Sunday-School Herald*: "In two years past eight missionaries have gone thither from Boston, and with them four million gallons of rum for the

natives! In one field in that country are twenty missionaries, and each has to fight the demons enthroned in two hundred thousand gallons of rum. The missionaries carry life, but the liquor traffic carries death, to the poor Negro."

In the deliverance of the General Council of the Reformed Episcopal church, we find these strong words: "This traffic is one of the giant foes of our Christianity. *It ruins more souls than our churches save.* Not only does it darken our own land, but its shadows stretch across the sea, and deepen the darkness that broods over heathen lands. This Christian country counteracts its missionary efforts by introducing among the heathen the use of intoxicating drinks."

The fact that our country has stood for six years as a barrier in the way of negotiations for the protection of those whom as missionary workers we are seeking to save, has been treated too lightly by American Christians. Our pulpits ought to have thundered, our prayer-meetings been given to strong pleading, and our Sunday-schools been a medium for petitions and mighty influence, until the whole country rang with the cruelty of our position. Who will answer to God for the ruin wrought in Africa during these six years?

*The Missionary Herald*, the organ of the American Board, speaks of this matter as follows: "It is reported from Brussels that the Anti-slavery Conference, composed of representatives of the Great Powers, which has been for a long time considering not only matters relating to the slave-trade, but also the drink traffic in Africa, has reached a conclusion which will be made final, provided the consent of the United States is given to the imposition of import duties by the Congo Free State. The exact state of affairs is not as yet made public, yet we cannot but remember that it was the refusal, in 1884, of the United States government to approve of proposals made by the Great Powers for united action looking toward the suppression of the liquor traffic, that prevented the adoption of such restrictive measures as would have put a stop to the nefarious business

which has desolated Africa. Secretary Bayard at that time recognized 'the moral force and general propriety of the proposed regulations,' but stated that our government was not entirely prepared to join in the international understanding proposed. We believe that the best portion of our people are now 'entirely prepared' to overlook all technicalities, in the interests of humanity, and will assent to any arrangement which gives promise of putting a stop to the desolation which is coming upon Africa. Khamé, the noble South African Christian chieftain, who has been fighting the drink traffic among his people in a most vigorous and successful way, recently made an appeal to an English governor against allowing her Majesty's subjects to open drink canteens and flood his country with ardent spirits. He said: 'I dread the white man's drink more than all the assegais of the Matebele. Its wounds never heal. I pray your honor, never ask me to open a little door to the drink.' It will be an everlasting disgrace to our country if through action or inaction on its part, restrictive measures proposed by European governments in connection with the drink traffic should fail of adoption." Commenting further, the *Herald* says: "In denouncing the wrongs done to native tribes by the introduction of intoxicating liquors, it is well that language be used carefully, so that the innocent may not be condemned with the guilty. It is not true that Christians send vessels to Africa with rum in the hold and missionaries in the cabin. Christians do no such thing. As a matter of fact, missionaries do not now go to Africa from the United States in sailing vessels such as take rum. There are base men living in Christian lands who, for the sake of gain will ruin both the bodies and souls of men, and undoubtedly their actions compromise the work of missionaries in the eyes of the natives, but it is utterly false to say that Christianity is responsible for this base traffic in intoxicating drink."

We agree with the *Herald* that *Christianity* is not responsible for the traffic, but claim that *Christians* are criminally re-

*sponsible.* Not individually, where they have done what they could to stay the evil, but no one can question the fact that there is influence enough in the Christian churches of the United States, if exerted in an undivided way, to control the powerful enemy in a very short time. Jesus said, "Ye are the salt of the earth." The salt has surely lost some of its savor as applied to the liquor traffic. While promiscuous blame is as unwise as it is unjust, we affirm that the Christian people of our country cannot be free from blame for our great injustice to Africa, unless they unitedly "cry aloud and spare not," and aim to bring to bear upon our government a united influence until the wrong is righted.

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#### WOMAN'S DAY AT THE INTERNATIONAL MISSIONARY CONVENTION.

THE seventh annual convention of the International Missionary Union, held June 12-18 at Clifton Springs, N. Y., had many charming features that will long keep its memory bright and pleasant in the minds of all who were there. One of these was the presence and cordial co-operation of so many missionary ladies. Of the sixty-seven missionaries present from Asia, Africa, America, and Europe, thirty-five were ladies, several of whom had seen twenty years or more of service. And of the seven secretaries of missionary societies present, six were ladies, all of whom were accorded equal privileges with missionaries. How dear Mother Doremus of New York, founder of the Woman's Union Missionary Society, would have enjoyed being there; but the Lord called her to higher service before our International Missionary Union was organized. From her heavenly home was she not watching eagerly our delightful convocation?

At the the top I've written the words, Woman's Day, but to be honest with the reader I must confess at the outset that there was none, save that one afternoon our noble sisters occu-

pied more time than their brothers. "Woman's day" as such must go, I believe, as we get on, and not many years hence it won't be heard of, any more than man's day; for in Christian work men and women are to join hearts and hands as never before. Every day at Clifton Springs was woman's day as much as man's day, the ladies of the convention freely participating in devotional exercises, business, and public addresses. Let us drop that false phrase, "Woman's work for woman," and talk more correctly of her beautiful and broadening work for all human kind.

On that afternoon a large and interested audience listened to brief accounts of woman's work in many lands. Rev. Dr. Baldwin of China, one of the vice-presidents, occupied the chair, and we had a model meeting; the praying, singing, and speaking filled two hours and a half. The lady who made the opening address took ten minutes, those who followed not over seven each. We were entertained with very interesting accounts of work by Mrs. Barlette of Turkey, Mrs. Gault of Africa, Mrs. Patterson of Syria, Misses Day and Ward of India, Miss Newton of China, Miss Palmer of Burmah, Misses Davis, Cartmell, and Brown of Japan, Miss Ottaway of Guatemala, and Miss Ogden of Mexico.

These admirable addresses from ladies of different churches and societies illustrated the essential unity of all Christian effort. It is always and everywhere the same,—finding the lost, helping the helpless, feeding the hungry, comforting the sorrowing, relieving the distressed, sheltering the unfortunate, and teaching all the way of life and peace. And one other thought must have come over and again to the minds of all who heard those missionary ladies that afternoon; that is, what happy hearts they carried through all their work. Every field has its peculiar trials. I could speak of some of the special sorrows of some of these fields. But how bravely and cheerfully these women toil on for the Master's glory in the enlightenment of pagan

lands. There is no happier life anywhere on earth than that of the missionary who loves his work.

Let me express the hope that Free Baptist sisters will attend the coming conventions of the International Missionary Union. Our urbane Secretary, Rev. W. H. Beden, of Bristol, Conn., or Dr. Caroline H. Daniells of Chicago, Ill., a member of the Executive Committee, will furnish all required information concerning the next meeting, which will be held in June, 1891, probably at Wheeling, W. Va. I am sure that our ladies would gather both instruction and inspiration from this assembly of missionaries, whose hearts and hands are bearing the burdens of pioneer service in many lands.

---

#### NOT BY ACCIDENT.

THOU cam'st not to thy place by accident;  
 It is the very place God meant for thee;  
 And should'st thou there small scope for action see,  
 Do not for this give room to discontent;  
 Nor let the time thou owest to God be spent  
 In idly dreaming how thou mightest be,  
 In what concerns thy spiritual life, more free  
 From outward hindrance or impediment;  
 For presently this hindrance thou shalt find  
 That without which all goodness were a task  
 So slight that Virtue never could grow strong.

—Selected.

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FORSAKE not proudly the place of public prayer,  
 Because you know that God is everywhere;  
 True, God is in the part as well as in the whole —  
 Not present in the church if absent from the soul;  
 Still, where the flames of many logs unitedly arise,  
 A warmer glow of light and heat mounts upward to the skies.

—From the German.

---

“Self-sacrifice lies at the root of all great usefulness.”

**"TRUST AND WAIT."**

BY MARY B. WINGATE.

**"T**RUST and wait!" in life's glad springtime  
Radiant is the morning sky;  
Should the clouds obscure its brightness  
Do not murmur, ask not why;  
For the glow will be the brighter  
When the sunset hour is nigh.

"Trust and wait!" O soul be patient,  
Meekly bear life's heavy cross;  
Trust in Jesus, for He only  
Gives us gain for every loss.  
Waiting for Him in the furnace  
Purifies from earthly dross.

"Trust and wait!" O weary spirit,  
For the answer to thy prayer;  
Though He tarry, He will hear thee  
Plead His promises so rare.  
Bow in faith before the altar,  
Bring thy burden; leave it there.

"Trust and wait!" O tempest-tossed one,  
Though around thee billows roar;  
Wave on wave may break above thee,  
But they'll bear thee nearer shore.  
Soon a voice above the tempest,  
"Home at last! the voyage is o'er."

"Trust and wait!" O soul immortal  
From the hilltops of the blest  
Echoes back the voice of loved ones, —  
"Faithful now, thou soon shalt rest."  
Bear thy cross, and it shall bear thee  
Safely through the final test.

## ITALY, FRANCE, SPAIN; PAPAL EUROPE.

BY MRS. J. A. LOWELL.

PAPAL Europe! How has it been shorn of its strength, amid the marvelous transformations which the vanished centuries have witnessed. Previous to the sixteenth century it embraced the oldest and most powerful monarchies. The influence, culture, and learning of the age were represented by it. The pope's scepter was an absolute one. "Whom he would, he raised up; whom he would, he put down." Emperors bowed in penitence before him, and the highest and noblest of his vast domains were but vassals of his power.

When the Monk of Wittenberg stood up in the strength of the divine agency by which he was swayed, and boldly, with a zeal that kindled other souls, denounced the abominations of the national faith, all Europe trembled at the shock.

From that time the grasp of Rome has been gradually loosening. England, Scotland, Denmark, Holland, Sweden, Prussia, and portions of Germany and Switzerland are no longer allegiant to the papal power. It were useless for that power to strive to keep back with its despotic intolerance, the tide of civilization and progress. Even in countries where papacy still rules, light is breaking through the darkness; the fetters of superstition and ignorance are gradually being broken.

Italy, which until 1848 was sealed against a pure Gospel, is now opening its doors to its proclamation. That religious liberty which was guaranteed in a constitution given to his people by Charles Albert, king of Piedmont and Sardinia, and which, under Victor Emmanuel, became the precious heritage of each added province, can never again be lost.

The transformations in Italy are said to be incredible to one who has not witnessed them. We marvel as we read of the evangelistic work being so successfully prosecuted in the very home of popery, where its poisonous seeds had been so widely scattered.

The Waldensians, who, amid their mountain fastnesses, were so wonderfully preserved through many terrible persecutions, were among the first to implant their own pure faith. Though freed from persecution after their return from exile, three centuries since, they were not granted the privileges of their Catholic fellow-subjects till 1848. They had then eighteen pastors and fifteen congregations. In 1879, they had twenty-four missionary stations in various parts of Italy. Now a large corps of ministers, evangelists, teachers, colporteurs, and many stations and outstations show that their zeal for the dissemination of a pure Gospel has not decreased by the lapse of centuries.

The Free Italian church is also doing much evangelical work. Several denominations of Baptists, united into a Baptist Union, are seeking to spread the Gospel among all whom their influence can reach.

About thirty years since, the Wesleyan Methodists established themselves in Italy, and are now a strong and important force.

In 1871, a missionary from the Methodist Episcopal church was sent to the country. The headquarters of this mission is at Rome. Marked success is attending its efforts.

Thus, under the very shadow of the Vatican, is the work of evangelization going on. Difficulties there may be, obstacles many and great to be surmounted, yet the promises of God are sure. The land once enshrouded in the deep darkness of superstition and bigotry is yet to be redeemed. Bright as her own beautiful skies, is the bow of promise, that, even now, spans her horizon. Sweet as her own songs, shall be the shouts that shall echo and re-echo over her fruitful fields, as the reapers chant their "harvest home."

In France, the progress of evangelization is no less marked. The McAll mission, which for more than fifteen years has been prosecuting its noble work, continues its successful operations. Its simple worship, contrasting so strongly with the unmeaning ceremonies of the Catholic church, still attracts the masses, and the love that so wonderfully animates its founder has drawn,

and continues to draw, thousands into the Gospel net. Well has it been said that "the McAll Mission is probably the most remarkable movement of Providence in modern times. It has developed with a rapidity unparalleled in church history."

But other agencies are also actively engaged in the evangelization of France. The Reformed Protestant church is doing nobly in this enterprise. New churches are constantly springing up, and the work is rapidly increasing.

The Free church, also, the church of D'Aubigne and his coadjutors, though its membership is so poor that much of sacrifice is needed, yet is courageously moving onward.

Thus, in France, where three centuries since, occurred that terrible massacre that the world has never ceased to regard with shuddering horror; France, where one century since, Protestants were exiled, tortured, and murdered; France, the home of the infidel and the atheist,—is seen the very "Handwriting of God," which it needs no prophet's vision to decipher. The good seed, sowed so abundantly, is springing up and bearing fruit, even a hundred-fold.

Spain, the home of the Inquisition, that terrible accessory of a false faith, where, under that monster of cruelty, Torquemada, the Grand Inquisitor General, *autodafes* became the amusement of the superstitious people, and neither age, sex, nor rank were exempt from the fearful holocaust; even in this land, once reeking in precious blood, has the Word, the pure Word of God, found a lodgment.

It is estimated that there are in this country some 15,000 converts to Protestantism, representing between one and two hundred congregations. Several thousand children are connected with Christian schools, and high schools are established in various places.

In 1883, the Luther festival was observed, where but a few years previously not a copy of the Scriptures would have been tolerated.

It is said that the publications of the Bible and Tract socie-

ties are now spreading so fast that it is difficult for the supply to keep up with the demand.

In San Sebastian, a boarding-school for the higher education of girls is in successful operation.

Truly, we may well exclaim, "What hath God wrought?" Italy, France, Spain, these very hot-beds of intolerance and superstition, under the benign influence of a pure Gospel, are becoming regenerated. The handful of seed scattered upon the furrows of these once benighted lands, is springing up, and an abundant harvest will be the glorious result.

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### RECOLLECTIONS IN MISSION WORK.

BY MRS. A. A. MCKENNEY.

#### I.

WHEN it was suggested by some of the sisters in Minnesota that I attend the Yearly Meeting in June, 1884, for the purpose of organizing a Y. M. W. M. S., it seemed an impossible thing for me to do, for several reasons. As no one else could be found to go, I finally consented. The Yearly Meeting was to be held at Nashville, ten miles from the nearest station, Winnebago City. With little physical strength to ride that distance in a lumber wagon, as I was told I would surely have to, I could but feel that somehow God would provide an easy conveyance, or give me unusual strength to endure the hard one. As I reached the station, no one was in waiting with either easy or hard conveyance. The rain just poured, and a heavy thunder-shower was all the company I had, except One whose presence is always near.

After sitting until the storm had somewhat abated, I learned of the ticket agent that the pastor of Nashville church, Rev. J. H. Reeves, lived in Winnebago, near by. Upon going to his home, I learned that Brother and Sister Reeves were gone, but Brother J. M. Young and father, with horse and buggy, were there waiting for the storm to cease, before going on to the

Yearly Meeting. In a short time a team was sent over from the station, the driver asking for "the lady that wanted to go to Y. M.," saying he had "stopped under a tree waiting for it to stop raining." Bro. Young said to me: "You ride with father and I will ride in the wagon," which I did, thanking him for his kindness, and still more thankful to God for providing this easy way of getting to the Y. M., which I would not have had but for his shower. Many times since when the work seemed hard, the way lonely and clouded, I have thought how God could turn the elements that seemed against us into the greatest blessings. Another reason for not going to the Y. M. was the expense, which would be \$10. It did not seem right to take this amount from the Western appropriation, as the ladies suggested, fearing I could not do that much good, but did so with the promise of paying it back in some way, some time. The Y. M. was held under a large tent near a schoolhouse. In this schoolhouse the ladies met the next morning, and we organized an Auxiliary at Nashville, and the Minnesota Y. M. W. M. S., and in the afternoon held a missionary meeting in the big tent. At the close of the exercises a collection was taken amounting to \$8.48. Then an elderly man in the audience, who did not belong to any church, gave \$10, "if it could go to help those poor women in India," of whom we had been speaking, thus making our first Y. M. collection \$18.48. Turning to speak to the generous man, I saw he was much interested, and with tears asked for one of the MISSIONARY HELPERS that I was giving away. I gave him one, and he said: "If I like it, I will support a Zenana teacher"; which he did for some years, proving that he "liked the MISSIONARY HELPER." Also proving to me that if we would awaken an interest in the hearts of our brothers and sisters in the home land for those who sit in heathen darkness, we must give them intelligent ideas of their sad and deplorable condition. Another lesson we learned was to trust God for the means to carry on his work, for he had taught us that if we give what we can, he will do all the rest.

**JAPAN AND KOREA.**

BY THERA B. TRUE.

**J**APAN, the "Sunrise Kingdom," is east of the continent of Asia, and consists of more than 3,800 islands, the most important of which are Nippon, Kinsin, Shikoku, and Yezzo. Nippon, the largest, is 900 miles long and 100 miles wide, and the whole land area of Japan is about 150,000 square miles. The population is about 38,000,000. The chief cities are Tokio, the capital, and Osaka, Yokohama, Nagasaki, Hakodati, and Kioto. The Ainos are the aborigines of Japan. The Japanese came from Malaysia about 1,200 B. C.

They are a polite, intelligent, and energetic people, and the women enjoy greater liberty and social privileges than in other Asiatic countries.

The emperor of Japan is called the Mikado, and the government was an absolute monarchy until 1889, when a written constitution was given to the people, which limits the power of the emperor, and gives to Japanese subjects religious liberty. Thus Christianity is indirectly tolerated by an edict from the throne itself, having an equal chance with Buddhism and Shintoism, which are not to be so much feared as skepticism, materialism, and infidelity. Buddhism has in six countries 20,000,000 adherents, and is the prevalent superstition of Japan. It is the loosest and vaguest of all systems of religion. Its moral teachings are singularly pure, but it has very little power over the heart and life. Shintoism and Confucianism have also many followers. Christianity is becoming widely known and respected.

Japan was not known to Western nations till the thirteenth century. In the sixteenth century commercial relations were established between Japan and Portugal, and in 1547 one of the vessels brought to Japan in addition to its merchandise, Francis Xavier, a Roman Catholic missionary, and two associates. They were heartily welcomed, and received permission from the

government to preach. The results were marvelous. It is said that millions embraced Christianity. The priests who succeeded Xavier interfered in the political matters of the Empire, and a terrible persecution arose. It was death to be a Christian. Five hundred dollars was offered for information of a priest, and \$300 for information of a native believer. This persecution lasted twenty years, and ended in the frightful tragedy of Pappenberg, where 30,000 Christians were destroyed, and it was thought that Christianity was stamped out of the islands. No one could travel in Japan unless he had a certificate that he was a member of some Buddhist sect.

After Japan had been closed for two hundred and fifty years, Commodore Perry of the United States navy sailed with his fleet into the harbor of Yeddo, July 7, 1853, and one Sunday morning he opened his Bible and read aloud the one hundredth Psalm, and so took the country for Christ.

The first treaty with the United States was signed March 31, 1854. Treaties with other powers followed, and five ports were opened to foreign residents and trade. The first Protestant missionaries to Japan were sent out by American societies in 1859 and 1860, at which time not a native was known to be a Christian. In 1869, a large number of Catholic Christians were imprisoned. The next year, the foreign ministers remonstrated with the Japanese government against this treatment of these Christians, to whom the prime minister replied that the Japanese government would resist the incoming of Christianity as it would the inroad of an invading army. But the heaven was there and it was bound to spread, and in 1872 there were ten Christian converts. According to recent statistics there are now 31,181, of whom 5,542 were received into the churches last year. Buddhism is rapidly on the decline. The Roman and Greek churches together have nearly double the membership of the Protestant churches.

Special temperance work is needed, and is being done in Japan. Tokio has a W. C. T. U. with over 500 members, and

has also several branch organizations. Yokohama has a Union Temperance Society of both men and women. In another place a temperance society grew to a membership of over one thousand in eighteen months.

The Japanese ladies are very much attracted by the American homes, customs, costumes, etc., and they are looking to the nations of the West to help them to adopt the same.

While teaching these, there come opportunities for teaching truths which are so dear to every Christian heart. Very enthusiastic are the workers, and while living in an almost fairy land, they say: "We are doing works an angel might covet."

"And so out of old Japan with its idolatry, superstition, and vice, there shall come forth young and vigorous hearts to bud and bring forth fruit for the Master."

Miss Carrie Tel Sono, the Ramabai of Japan, came to this country to avail herself of its educational and reformatory methods. She learned that Christianity was what had placed the American nation so far in advance of Japan. She gave up her prejudices, superstitions, and arguments, embraced Christianity, and at once began mission work among her people in San Francisco. She soon went to Chicago to prepare for more extensive work in her native land. She is a member of the Methodist Episcopal church, also of the W. C. T. U., and gives promise of very great usefulness.

In 1874, a Japanese convert made an appeal to the American Board for money to start a Christian school in Japan. That Japanese was Neesema (or Nusima). The response was such that a school was started with three pupils, and that was the beginning of the celebrated Doshisha, a university with nearly one thousand pupils under its influence, and in which last year a hundred and seventy-two students were converted to Christ and publicly professed their faith in him.

Korea, the "Hermit Kingdom," or "the Land of the Morning Calm," is the middle one of the three large peninsulas outjutting from eastern Asia, and extends out from the northeast edge

of China. With its islands, it has an area of 900 square miles. The coast is forbidding, and the western shore has very many rocky, ragged islands. The navigation of Korean waters is very dangerous, the tides in the Yellow Sea rising thirty and forty feet, and the whole length of the rocky coast being unprovided with lighthouses.

Korea is one of the oldest nations, but, up to eight years ago, the land was unknown to the world except upon maps, for foreigners were not permitted to enter its borders until in 1882, when a treaty of peace and friendship was signed between the United States and Korea.

There are great possibilities in store for Korea financially and intellectually, as well as religiously. They seem to be a nation just waking out of a long sleep. The country is poor, and yet there are resources of wealth. The natives are fond of display and expensive dress. The population is 10,528,937.

Buddhism, once the mightiest power in the land, is now a shadow or a memory. Confucianism is not a religion in a deep sense; and the Koreans offer a spectacle of a nation without a religion and waiting for one.

The government is an absolute monarchy. Protestant missions were introduced in 1884, of which there are now two—one a Presbyterian with eight missionaries, and the other a Methodist Episcopal with twelve missionaries. There are also at least two Congregational churches.

The evangelistic work has been temporarily obstructed, but the educational and the hospital work are prospering. About 100 Koreans have been converted. Among them are those in high station, such as a judge of the supreme court, a professor in the Imperial University, government secretaries, and influential members of the legislature.

The zeal of the missionaries has not decreased, although the treaty and the laws of the country are against them. The treaty stipulates that they shall do no proselyting or Christian work. And the laws of the country are such that he who ac-

cepts a new religion endangers his life. But God's spirit is working, and Koreans are inquiring about the way of Life. Soon, let us hope and pray, religious toleration will be granted, then Korea will be a field "white already to the harvest."

The Korean alphabet is phonetic, and is one of the few in the world which is perfect ; it is so simple that one can learn it in a day. It now waits the opportunity to express, in the vernacular, the Word of God.

Korean women are as much secluded as any women of the East. They are intelligent, and nearly all can read. The queen evinces no desire to adopt foreign clothes, nor has she attempted to break the iron band of custom which binds her sex. She is a bright woman, and it is thought she aids the king in his administration. They are both progressive. Their home is in Seoul, a city of 160,000 inhabitants.

The future and immediate success of civilization in Korea depends upon its being considered an independent kingdom. The Japanese, the Russians, and the Americans are among the foreign nations who have acknowledged its independence. China refuses to do so. American diplomacy opened Korea's doors. American Christians must give her the Gospel.

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#### IT IS TIME.

It is time to be brave. It is time to be true.  
It is time to be finding the thing you can do.  
It is time to put by the dream and the sigh,  
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,  
To be scattering roses for somebody's feet.  
It is time to be sowing. It is time to be growing.  
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.  
It is time for the lilies of meekness to start ;  
For the heart to be white, and the steps to be right,  
And the hands to be weaving a garment of light. —Sel.

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FROM THE FIELD.

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## GRAINS AND VEGETABLES OF INDIA.

BY BENJAMIN AITKEN.

IT is well known that the Hindus are vegetarians. Many of their castes consider the taking of animal life a sin, and the more pious perform certain rites at stated times to atone for the insects, worms, and other small forms of life which they destroy unwittingly. It is a mistake, however, to attribute this scrupulousness, as is often done, to regard for life or humanity of any kind. The Hindus are extremely cruel as regards the infliction of pain on dumb animals, and also in forbearing to relieve them when they are suffering. But their almost universal belief in the transmigration of souls makes them exceedingly fearful of actually killing any animal, and so disembodiment the spirit of a fellow-creature, who may be one of their near relatives or ancestors.

Thus the Hindus happen to be vegetarians, and being such, they cultivate a variety of cereals, pulses, and succulent vegetables, which is very surprising to strangers from lands where the food is varied with endless sorts of flesh and fowl. Most of the grains are obtainable in all parts of India; but each section of the country has its staple, and the people become so accustomed to live on the one kind of grain that, if they move to another part of the country, they experience much distress in eating the common grain of the new section. Rice is associated with India, in Europe and America, as the food of the people; but as rice will grow only in fields that are flooded with water, this is true only of the low-lying regions. In the tablelands and highlands of India, rice is a luxury which the common people are obliged to forego in favor of some species of pulse or cereal. There are six distinct kinds of peas, or

pulse, very common in India; also beans in any quantity, but their names vary according to the prevailing languages of the different provinces. There is no word more often heard in India as the name of an article of food than *dal*; but this means simply split peas, and is applied in each section to the split pea most commonly used there. Peas are split by passing them through a light mill; and the object is first to get rid of the skin, and also to insure the digestion of the pea by *kill-ing* it.

Among the cereals, there are three species of millet extensively grown in India, and known in the most common dialects as *juar*, *bajree*, and *rata*. The first is a white grain the size of husked barley; the second is a dark grey or greenish seed, as large as canary seed; and the third is a yellow grain no larger than sago. The first and second are ground into meal, and constitute the daily food of perhaps one-fourth of all the population of India. Wheat is the staple of a large part of Upper India; and of late years, since the opening of European markets to Indian wheat, the cultivation of it has been enormously increased. In the far south, especially in Mysore, there is a small red seed called *ragee*, which is universally eaten by the poor. It has a peculiar taste, nearly always disliked by strangers, but Europeans often acquire a taste for it.

Whatever meal the Hindus make they knead it, with water only, into the flat cakes of "unleavened bread" so frequently mentioned in the Bible, bake it in a few minutes on an iron plate placed over a hot fire, and eat it then and there. Of late years, as an inevitable consequence of the breaking up of immemorial customs and the spread of European fashions, the people are learning to make and eat leavened bread of wheaten flour, not different from our own bread, except that the loaves are smaller.

The variety of roots and vegetables grown for food in India is very large. A number of succulent greens are eaten, roots, stalks, and leaves, just as sheep or rabbits would eat them, only

that they are cooked. Tomatoes and the fruit of the egg-plant are largely used; and also the curious green point called "lady's fingers," and known in parts of the United States as "okra." The people also grow and eat many kinds of cucumbers and gourds, and the pods of certain trees. Among roots those best known are carrots and radishes. Turnips, along with which may be mentioned cabbages and cauliflower, are plentifully cultivated, but are reserved for the tables of Europeans, or for the wealthy natives who have adopted their manners. The potato was introduced into India in the present century, but is already becoming a universal favorite. All these roots and vegetables, without exception, are either boiled or made into curry.

Maize, or Indian corn, so prominent in America, occupies a subordinate place in India. It is grown and eaten in all parts of the country, but is nowhere a staple of diet. Moreover, it is not shelled nor made into meal, but is eaten from the cob after being boiled or roasted.

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#### LETTER FROM INDIA.

DEAR HELPER:— Just a few words to tell you about a native Christian dinner my husband and I attended as a farewell to us before leaving Chandbali for our new station, Bhudruck. At 7.30 P. M., we left the Mission House to go to Ram's, the native preacher, at whose house the dinner was given. We had a very little way to go, as both houses are in the same compound. On our arrival we were offered seats, but my husband preferred to sit as the rest did, so sat on the mat; but I took a footstool, so was not very far off the ground after all. We were all seated on the veranda, and not in a room. We had not long to wait for dinner; plates made of leaves were brought around; but they had more respect for the mem-sahib and gave me a plate, fork, and spoon. I must, before going farther, describe the leaf plates. They are small

leaves joined together with pins made of wood. Usually the natives eat out of brass dishes ; but as so many came to the dinner, the host had not enough for all, so gave each one a leaf plate. One of the native preachers then asked God's blessing on the food. Water was brought, and each one rubbed his leaf plate well over with it. Then came the rice, which was served from a large brass dish with the hands, for spoons are things very seldom used by the natives, either Christian or heathen. Next came a fish curry, then a mutton one ; after that one called a "Wedding" curry, made of pumpkin ; and last came the dhal — lentils boiled in water till quite soft — all these were put, one after another, on your one plate. I could manage very well having the spoon previously mentioned, but all the rest used fingers, and it was amusing to watch Mr. Brown and my husband navigating the food to their mouths. After we had eaten as much as we required, sweets were passed round. Then came a general washing of hands, which I can assure you was quite necessary. But directly the European gentlemen got up they began to feel the effects of sitting sailor fashion so long, and it was one continual "Oh ! oh ! my poor legs," for a short time. After taking up the mats, shaking and replacing them, we all sat down again and sang some hymns, after which we dispersed. A few days later, we gave a dinner in return on the same plan, and finished up with a prayer-meeting.

S. M. AGER.

*Bhudruck, Orissa, May, 1890.*

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"WRONG the right is hard assailing,  
All advances to defy.  
Never mind ! God's help availing,  
Right will conquer wrongs entailing.  
Forward ! banners never trailing —  
Forward ! let us do or die."

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"To-morrow has no over-flow to make good a lost yesterday."

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HELPS FOR MONTHLY MEETINGS.

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[For August meeting, use article on "Italy, France, Spain." It would make an interesting exercise for the members to alternate with the president in reading the article by paragraphs, giving the opportunity after each for remarks or discussion. For September, see article on "Japan and Korea."]

WHERE is Japan and of what composed?

What is its area and population?

What is its government, when and by what was it changed?

What is its prevailing religion and what is its character?

Who was the first missionary, when and from whence did he go?

What were the immediate and remote results?

How long was Japan closed to other nations?

Through whose influence, when, and with what nation was the first treaty made with Japan?

When were the first Protestant missionaries sent to Japan?

How many Christians are now there?

Who is Miss Carrie Tel Sono?

Give the history of Doshisha.

What names are given Korea?

Give geographical description, area, and population.

When was Korea first known to the world?

What of the national religion?

What is the government?

When were Protestant missions introduced?

In what way is evangelistic work obstructed?

Describe the Korean alphabet.

What is woman's condition in Korea?

Upon what does the immediate civilization of Korea depend?

Who are particularly called upon to Christianize Korea?

[A very interesting exercise can be conducted by the president on the article "Grains and Vegetables of India."]

## HOME DEPARTMENT.

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RECOMPENSE.

STRAIGHT through my heart this fact to-day  
By Truth's own hand is driven :  
*God never takes one thing away  
But something else is given.*

It is the law, complete, sublime,  
And now, with faith unshaken,  
In patience I but bide my time,  
When any joy is taken.

No matter if the crushing blow  
May for the moment down me ;  
Still back of it waits love, I know,  
With some new gift to crown me.

—Ella Wheeler Wilcox.

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THE CHILDREN AND THE CHURCH.

THE children need the church, and the church needs the children. The very little children ought to be a part of the church, and be conscious of its silent and restraining influence over them. Their spiritual training should be as carefully cared for by the church as their intellectual is by the State.

Not long since we sat in the restful silence of a large Catholic church in Montreal. As we quietly watched the worshipers, we noted the large number of little children who bowed at the altar and went through with the forms of devotion. It was a week day, and their coming seemed as much a matter-of-course as playing or working. Mothers brought the very little ones and taught them the forms of worship. The Catholic church gets a very strong hold on its people through this early training.

And thus may every denomination keep its own by birth. A consecration service for the little ones, and an hour on Sabbath for their special instruction, are very much needed by our own churches.

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#### NEW MERCIES.

SOME men only let us believe in their actions. Other men's actions open to us the very bosom of their lives, and make us believe in them. Some men are satisfied with the observation of God's ways of dealing with men. Other men cannot be content unless through everything they come to God themselves, and, knowing him in his Omnipotence, are ever ready to see new miracles issuing from his power, as ever new sunbeams come streaming from the sun. The first man only looks to see the old machinery of the world and the Church repaired and put in order. The other man looks to see the world and Church forever perishing and forever made new — ever bearing new testimony that they are fresh and living and new-born utterances of Him who has always a richer and deeper manifestation of himself to make.

My friends, do not be content with believing in God's way of working. Insist on believing in God. Then the future will not take you by surprise. Then you will be ready not merely for the repetition of the miracles of the past, but for ever new and richer miracles. For you will feel above you, beneath you, around you, the inexhaustibleness of the God in whom you believe.

Open your hearts to-day. God cannot merely do for you over and over again what he has done in the past. He must do more. A new and deeper sight of his truth, new and deeper obedience to his will. And the day will come, the day will come, sometime, somewhere, for you, when it will be your everlasting thankfulness and joy that your Lord refused to just repeat the old familiar mercies of the past, but forced

and compelled you, through everything, to let him do for you the larger and larger mercies which your soul required. When he does so try to bless you with his larger, with his largest mercy, may he make you ready to submit to be blest in his own way.—*Rev. Phillips Brooks, D. D.*

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### THE WOMAN'S CONVENTION.

THIS issue of the *HELPER* will reach its subscribers on the eve of the Woman's Convention at Ocean Park. Much of the time will be devoted to mission work. Two of our missionaries will probably be present, and the Workers' Conference is planned for mutual helpfulness. It is hoped that there will be a frank and full discussion of our mission work — its needs and the best way of meeting them. We trust that those who cannot be present will help by their prayers.

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“THEY are slaves who will not choose  
Hatred, scoffing, and abuse;  
Rather than in silence shrink  
From the truth they needs must think,  
They are slaves who dare not be  
In the right with two or three.”

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“HALLELUJAH! for the Lord  
God Omnipotent shall reign;  
Hallelujah! let the Word  
Echo round the earth and main.  
See Jehovah's banner furled,  
Sheathed His sword: He speaks — 'tis done!  
And the kingdoms of this world  
Are the kingdoms of His Son!”

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“FEAREST sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt Him not.”

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WORDS FROM HOME WORKERS.

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## KANSAS.

A meeting of the W. M. S. was held May 24, in connection with Cloud and Republic Q. M. It was called to order by the president, Mrs. N. L. Abbey. Singing; prayer; reading or ninetyeth Psalm by president. Essay by Mrs. Johnson, entitled "Waiting for Tidings." Select reading by Mrs. Clayton. Remarks were then made by Elders E. E. Harvey, Burdette, and A. A. Harvey. The report of the three Auxiliaries by the secretary. Collection amounting to \$4 was voted to Foreign Missions. Benediction by Elder Milo Dodge.

MRS. I. M. WALLACE, *Secretary*.

## MAINE.

A meeting of the W. M. S. was held in June in connection with the York County Q. M. The prayer service was led by Mrs. J. D. Waldron; subject: "The Influence of Christian Truth." The reports from the Auxiliaries were, as a whole, encouraging. There is still, however, a need of earnest work, in bringing out latent talent, thus increasing the interest and attendance at the meetings of the local societies, thereby establishing our mission work on a firm educational basis. The program was as follows: "The Present Need of Our W. M. S.," Mrs. V. G. Ramsey; "The Advantages of the Card System," Rev. R. W. Churchill; "Our Work at Harper's Ferry," Mrs. A. B. Webber. The collection, \$8.77, was for blinds for Myrtle Hall at Harper's Ferry. This beneficent work is in the hands of Mrs. M. Wade, Dover, Me. A deficit still remains. Who will respond to the Master's call?

ADDIE B. WEBBER, *Sec. York Co.*

At the session of the Ellsworth Q. M., held with the church at West Deer Isle, in June, the ladies of the Auxiliary held a

public meeting Saturday afternoon.\* It was called to order by the president, Sister C. Harding. After the opening exercises, during which several prayers were offered, select readings were given, — "Facts That Tell," by Sister Chatts, and "Mistaken Ideas of India," by Sister Elsie Smith. Remarks were made by Bros. Harding and Hall, and by Sister Harding. Our president is seventy-nine and is a very earnest worker. Brother Harding is in his eighty-first year. A collection of \$6.28 was taken, and the benediction was pronounced by Brother Harding.

A. S. BURNS, *Secretary*.

#### NEBRASKA.

The W. M. S. of the Nemaha River Q. M. met in public meeting at Long Branch, Saturday evening, June 14. Quite a lengthy and generally interesting program was carried out. Mrs. Hopkins, Mrs. Sherman, and Miss Ota Gue had select readings. Two of these selections gave us a great deal of good, sound common sense in a witty and humorous style. Mr. Clarke's declamation was well rendered and full of thought for us all. Miss Williams of Centerville had an excellent recitation. Recitations were also given by the Misses Belle and Blanche Toland, Ella Stewart, Clara King, and Erma Hurlburt. The Auxiliaries reported for the quarter as follows: Lincoln Aux. and Band raised and expended nearly \$20. The society was doing well and was encouraged by some accessions. They deeply mourn the loss of their pastor's wife, Mrs. O. E. Baker. Long Branch raised \$11.50; Grand View, \$12.35; Centerville, \$8.75. The collection, \$4.10, was voted to the chairman of the executive committee.

L. F. POPE, *Q. M. Sec.*

#### RHODE ISLAND.

The Q. M. of the Rhode Island district of the Free Baptist W. M. S. was held at the Greenwich St. church, Providence, April 30.

The thank-offering service held in connection with this meeting brought out a goodly number. At 2.30 P. M., the meeting

was called to order for business. The new constitution was adopted. The most important change in the constitution does away with the large executive committee, thus bringing matters of business before the society so that each member may know what is done, and have a part in doing it. At 3.00 P. M., Mrs. E. S. Burlingame took the chair and conducted the exercises. Rev. E. W. Ricker, pastor of the church, came forward and spoke words of welcome. A praise service was held. Then followed the thank-offering service. Each Auxiliary had been solicited to make a special offering, and to bring with it a verse of Scripture. The envelopes were collected and opened and their contents reported by the leader.

The result was very gratifying, a little over \$90 being contributed, with seven Auxiliaries to be heard from. The treasurer announced that she thought \$1,000 would be raised, this sum being \$100 in excess of the proposed basis of work for the year. A pleasant feature of the occasion was an offering from four ministers present, with this verse of Scripture: "In Jesus Christ there is neither male nor female." Such little acts as this from our ministers cheer our hearts and help wonderfully the mission interest. Letters were read from friends whom we would gladly have had with us in our meeting.

Miss Hattie Phillips sent words of encouragement, and Miss Franklin sent a cheering message from the banks of the beautiful Shenandoah. Dr. Phillips, in the hurry and bustle of work, said to us: "I firmly believe that God is moving mightily upon the hearts of many Christians, and the Church of his Son and our blessed Lord is sure to provide more liberally for the world's evangelization." Dear Mrs. Phillips spoke loving and gentle words. She said: "Always remember me as one of the 'Little State's' own daughters who is with you in every good word and work."

Our work in the South was presented by Rev. A. W. Adams, pastor of the Pond St. church. An address followed by Rev.

E. G. Wesley. Mrs. Brewster spoke especially of Storer College, where she has been spending the past winter.

Our meeting was a success in every way. Truly there is blessedness in giving.

A. M. METCALF, *Rec. Sec.*

NOTE.—Please in future address MRS. JOSIE W. HOOPER, Secretary of Rhode Island district, at 18 Wood St., Providence, R. I.

#### NEW HAMPSHIRE.

Report of the Franklin Falls Auxiliary for the year beginning July, 1889, and ending June, 1890.

Number of meetings held, 7; average attendance, 6; number of members, 12; number of HELPERS taken, 8; amount of money received for membership fees, \$12; Mrs. Lombard's mission-box, \$1.50; a friend gave \$5.00. There was one public meeting held in May. We had half of the collection, which was .87. Amount raised, \$19.37. MARY E. RICHARDSON, *Sec.*

TAKE NOTICE.—It is important that all New England Auxiliaries know that the address of Mrs. F. H. Peckham, the New England Home Secretary, is Upper Gloucester, Me. Reports of work should be sent to her by district secretaries by the third week in September.

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#### IN MEMORIAM.

DEAR HELPER:—Our mission in Lincoln is in mourning. Dear Sister Baker, wife of our pastor, died April 30, after an illness of less than one week. Her sudden death shocks us. She was our leader, and we have found it hard not to feel discouragement over her removal. Though coming to us from the older and stronger Roger Williams church, she and her husband cheerfully adopted our new and feeble mission work, and have helped us to a good measure of success.

Sister Baker was modest but winning, faithful and efficient in every branch of our work. All loved her, and all mourn her. She died as she lived, in calm, sweet trust. She said to her

husband: "I have no fear of death, have lived to be ready. For your sake, that of the dear children, and the Master's cause, I would love to live. Tell the children I hope they will copy whatever virtues, and shun whatever imperfections, they may have seen in me. To all the friends give my most affectionate regards." As she neared the shore, she whispered, "It's all right, — sweet peace, blessed rest in Jesus." A brief funeral service was held in our church, on the morning of May 1, after which she was borne by her husband, son, and son-in-law, to Waterloo, Ia., where they had lived and had buried a son and daughter. Though the notice was short, most of the members of the Waterloo church were at the depot, waiting to receive back a dear friend to a sleeping-place among them. A brief service was held at the grave, conducted by Rev. A. D. Sanborn, pastor of the church. At our funeral service here, members of different churches were present, pastors of the city taking part, conducted by Doctors Williams and Curtis of the Presbyterian and Baptist churches.

Beautiful floral offerings indicated the general regard felt for her, — a floral cross by the ex-mayor of the city; sickle and sheaf by the ladies of the church; a crown by the pastor's class, a pillow with "Mother" inscribed, by the family; a wreath by the Daughters of Rebekah, and cut flowers, roses, rosebuds, lilies, by the W. C. A., of which she was a member.

One common anxiety was felt, — would not the crushing bereavement necessitate the leaving of our pastor? But immediately upon his return from the burial, he collected his anxious flock, and quieted our fears. "I must bear this," he said, "like a man and a Christian. The spirit of my brave, good wife would rebuke any discouragement or weakening in me. I will stay with you and seek to do even more, if possible, to supply somewhat, the loss of her helping hand and heart."

Ours is a rugged, anxious work, but success is possible, seems growing probable, and we shall labor on, trusting the Master for results.

In behalf of the W. M. S. of Lincoln Free Baptist church.

E. A. GRAY.

## Our Young People.

### A LETTER AND WHAT CAME OF IT.

DEAR HELPER:—Thinking this letter from one of the native Bible women who is with Miss Coombs, will be of interest to all your readers, and an encouragement to all our workers, as it, and what came of it, show something of the interest in the work both in India and here, I send it for publication. The letter was received in May by a member of the First F. B. church of Minneapolis, Minn., and the request at once laid before the ladies' society. A lady being present who is interested in and helping "The Cheerful Gleaners," who are girls of from thirteen to fifteen years of age that have organized this society for work for Home and Foreign Missions, said at once that she thought the Cheerful Gleaners would take this work of buying the outfit that Lottie asked for. In a letter from Miss Coombs received at the same time, she says: "The carriage of which Lottie speaks would be a two-wheeled bullock garrie and would cost \$6 or \$7. The bullocks to go with it would cost \$8 or \$10, and then the man to drive them, and their feed, would cost \$3 a month. However, if we can get the bullocks and garrie in one place, we will appeal to somebody else for the driver and the feed." So when the matter was presented to the girls, and Lottie's letter read to them, they "cheerfully" decided to glean in that field, and as they were about to have a sale of articles which they had made, and a supper in connection with it, they voted to give of the proceeds to get the bullocks and garrie, and in about two weeks from the time Lottie's letter was received, the \$17 was sent to our treasurer, Miss DeMeritte, from The Cheerful Gleaners of the First F. B. church of Minneapolis, and you may believe those girls will be interested in the travels of that team, and

the work in India as they could be in no other way. I wonder if in some other place there is not a society of young people who will as quickly answer the appeal for the three dollars a month for the driver and the feed for the bullocks, without waiting for the appeal from Miss Coombs? H. L. C.

## LOTTIE'S LETTER.

MIDNAPORE, April 5, 1890.

MY DEAR FRIEND :— Our Quarterly Meeting has just been held with the Palasbani church, and as I was chosen delegate I attended. We were greatly benefited by the meeting, and I was especially blessed, for which I thank God. We were able to do much work for the Lord. Six persons publicly confessed Christ and were baptized. I will write no more of that, but I have a special reason for writing. Our work as Bible women is much hindered because we are able to reach only those near us where we can walk. We have no carriage to go to a distance. If we had a carriage we could go two or three days' journey and tell them about Jesus the Saviour as we went. But we cannot go far and walk. Now, dear friend, will not you try to open some way by which our work shall be advanced. Please to raise a subscription to buy us a carriage, and just as quick as we can have the carriage, just so quick will we begin that work for the Lord. Standing up in your church, please tell them there are many places in our country where we cannot go for the need of this carriage.

Dear friend, do listen to this my petition. I am wholly ready in my mind to do this work for the Lord, and I have cast all my care on him, and hope that within this year I may be able to begin this special work. We go every day now to those near us and to villages not very far away, but I long to reach those women who have never heard of the Saviour, and tell them what he has done for our sins. How does this seem to you? Is it not a good work? May your efforts be as much as my desire for this. If I had two wings then I would fly over the country and towns, and scatter the seed of the Lord, and although I might not see the fruits, yet others would. I can sow but may not reap. Please answer this as soon as you receive it.

Your loving friend,

LOTTIE.



WE CAN DO SOMETHING.

WE are very little girls,  
Our names are Jennie, Kate, and Mary,  
And don't you think that each of us  
Would make a first-rate missionary?

Perhaps you think we are too young  
And could not leave our loving mothers?  
Well, then, we can some pennies earn,  
And so help on the work for others.

LITTLE BOY BLUE.

"LITTLE Boy Blue, come blow up your horn,  
The sheep are in the meadow, the cows in the corn;  
Where's the little boy that looks after the sheep?  
"He's under the haystack fast asleep."

Little Boy Blue, the wee lambs are straying  
Afar on the mountains, so bleak and cold;  
I hear their faint cries, and methinks they are saying,  
"Oh, little Boy Blue, lead us back to the fold!"

Little Boy Blue, the harvest is ready,  
Why silent your bugle, the enemy's here?  
Hasten to sound the alarm strong and steady,  
Call in the harvesters, far and near.

Little Boy Blue, the Husbandman cometh,  
And I list to the echo from shore to shore,  
Of the harvest song that the glad reaper hummeth,  
As he bends to the garnering o'er and o'er.

Children, we all have a work for the Master,  
Ere His trumpet shall waken the mighty deep;  
Oh, let us rouse from our dreaming, then, faster,  
That He find us not "under a haystack asleep."

—Union Signal.

## ESSAY ON "RAN," BY A YOUNG JAPANESE GIRL.

[Sent by Mrs. True, of Edgewood, Iowa.]

WHAT is ran? You see in this earth everything are ranning. Mice ran into the hole. Chickens ran to get food. Cat ran to catch rat. Dogs ran on the snow. Horse ran on the road. Boys ran to play ball. Girls ran to the school. Children ran to their mother. Grandmother ran with her clocked (crooked) body, for she saw that grandson is fell.

Jinrikisha ran into the street. Carige ran to office. Waters ran to the ocean. Clouds ran by the wind. In ancient times our people said thinder (thunder) has body, is like man, he ran in the cloud striking with many drum, but now everybody understand it is electrical, but it is the greatest raner.

The earth on which we live is fast ran day and night with everything. Also our minds are ranning. Some are ran to goodness, some are ranning to badness. They ran by many ways. Everybody has a defendence, but Christian have best defendence. What is it? It is crown of the life. What is good for us? It is wonderful world of life in the Bible, because we must take it every day and must be very strong. The soles ran, our soles are ranning to heaven.

—◆◆◆—  
 "LET each with joy remember this—  
 That God has work for all."

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 CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for June, 1890.*

## MAINE.

Augusta aux. for blinds M. H.	\$8 00	Bangor ch. ....	\$6 02
Atkinson aux. ....	5 00	Bradford ch. ....	75
Aroostook Q. M. coll. ....	3 26	Cumberland Q. M. aux. ....	6 40
		Charleston, Mrs. A. C. Lam.	

bert, Mrs. Burkholder's work	\$1 00
Charleston, Mrs. D. Foss.....	2 00
Dover and Foxcroft aux.....	5 00
Dover and Foxcroft, Mrs. H. Ela, H. M.....	1 00
East Corinth, Mrs. M. B. Wingate.....	17 50
Ellsworth Q. M., Carrie with Mrs. Burkholder.....	6 25
East Corinth ch.....	5 33
East Corinth, Mrs. Elliot.....	1 00
Exeter ch.....	70
Exeter, Mrs. S. F. Emerson...	50
Exeter Q. M. coll.....	6 45
East Otisfield aux. for Bible woman with Mrs. Smith ...	3 00
Enosburg Q. M. for Mrs. Smith's salary.....	8 00
Kenduskeag, Mrs. J. J. Banks.	1 00
Milo ch.....	2 75
Saco aux.....	21 00
Sebec Q. M. coll.....	10 75
York Co. Q. M. aux. coll. for blinds M. H.....	8 77

## NEW HAMPSHIRE.

Ashland Y. P. S. for school at Midnapore.....	12 50
Center Sandwich, Mrs. Lightner and Miss Butts.....	7 00
Ellsworth aux., Mrs. Lightner and Miss Butts.....	1 50
Gilford Vil. aux., Mrs. Lightner and Miss Butts.....	6 00
Merrimack Val. Asso.....	4 00
Meredith Vil. aux.....	14 00
New Hampton Y. P. S. for school in India.....	8 80
New Hampton aux., Mrs. Lightner and Miss Butts.....	10 00
North Holderness ch. for Mrs. Lightner and Miss Butts....	1 75
Rochester "Star of Hope" Band for orphanage.....	2 55
Sandwich Q. M. coll.....	4 03
Sandwich, Mrs. N. Jones.....	1 00
Sutton aux.....	60
Tamworth Iron Works ch., Miss Butts and Mrs. Lightner West Campton ch., Miss Butts and Mrs. Lightner.....	8 00
Wolfboro Q. M. aux., Mrs. Lightner and Miss Butts....	1 50
	10 58

## VERMONT.

Corinth aux., for Mrs. Smith's salary.....	3 06
Corinth Q. M. coll., Mrs. Smith's salary.....	7 55
East Orange aux., Mrs. Smith's salary.....	1 00
Strafford Q. M. coll., Mrs.	

Smith's salary.....	\$5 40
So. Strafford aux., Mrs. Smith's salary.....	2 00
Williamstown ch., Mrs. Smith's salary.....	3 00
Washington ch., Mrs. Smith's salary.....	2 75
West Topsham church, Mrs. Smith's salary.....	9 64

## MASSACHUSETTS.

East Somerville aux., for Harper's Ferry and F. M., and on L. M. of Mrs. E. P. Moulton	14 50
Lynn church.....	3 05

## RHODE ISLAND.

Providence aux., Greenwich St. ch., for blinds M. H.....	4 00
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## ILLINOIS.

Lee Center, Thomas Gray, for Mrs. Griffin's work at Bala-sore .....	10 00
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## OHIO.

Seneca and Huron Q. M. for F. M., 10.00; Storer College, 8.00	18 00
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## MICHIGAN.

Q. M. aux. coll. for F. M.....	5 53
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## MINNESOTA.

Castle Rock aux., for school with Miss Coombs.....	10 00
Hennepin Q. M. aux., for F. M. Minneapolis, "Cheerful Gleaners" 1st ch. Bullock, etc., for teacher with Miss Coombs...	2 00
	17 00

## SOUTH DAKOTA.

Valley Springs auxiliary, for teacher with Miss Coombs..	12 50
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## KANSAS.

Cloud and Republic Q. M. aux. coll. for F. M.....	4 00
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## MISCELLANEOUS.

For Mission Work.....	1 00
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Total .....\$361 22

LAURA A. DEMERITTE, Treas.

Dover, N. H.

